

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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The Principles of Anture.

CONCERNING GOD AND THE UNIVERSE. BY M. VAN EVERY.

led on by an internal, inductive perception, tracing effects back its ultimate is produced. to causes until they reach the inherent principle, or Great First

I have been led to the consideration of these facts, by an the pool can produce, exists in perfect form. article lately published in your paper, from the pen of Mr. Wm. Fishbough, on the "Creation." "Origin and Self-existence of God and the Universe." By Spirit aid I will endeavor to give at least the substance, that those who choose may receive suggestions of thought to aid proceed to an examination of the tendency of everything in them in like investigations.

LECTURE.

Man can not conceive of God beyond his highest mental unfolding. The finite can not comprehend the infinite. Every that he can do is to reason from analogy and correspondences. netic action, and in a few moments the glass is filled with real

ning. Then he can not comprehend a God as having form tive principles in nature are active; third, the tendency of the without a beginning. The idea is too large-it can never life-element to assume form. Here was heat within and cold enter the human mind. Travel back ten decillions of ages, without. These principles meeting upon the moist windowand you are no nearer the origin of the Jewish God. A God, pane, and the heat subsiding, left the congealed impress on the addressing himself to reason, must be a God that reason can, glass. Now, when these same elements commingle with the to some extent, comprehend.

forms; these forms we trace back until we find them a liquid ble or animal. mass in Bible language, "without form and void." If you Now, go with me to the shot-tower; here you behold the

observation of surrounding facts in nature. The former are year we behold an improvement on the first, and so on until properties of earth's atmosphere—caused by its exhalations.

Cause. The latter, from an external knowledge, gained by we behold it free from any animated form visible to the naked "without form and void." All the chemical properties of repeated experiments, and an active exercise of the reflective eye. The sun shines upon it, the winds pass over it, and in a carth, of water, of atmospheric gases, and light, heat, and cold, faculties, are led step, by step, through the hilly regions of cause few days we find it filled with animated forms peculiar to and effect, analysing and synthesising, until the crowning sum- standing water. At first a coagulated mass of matter, "withmit—the Great First Cause—is attained. With the former, it out form, and void," is all that is visible. But like particles the electric and magnetic forces to centralization. Without is the work of a moment; with the latter, it is the product of of life matter are attracted to like—the most refined, forming centralization there could be no positive action, any more than years of educational discipline, a careful observance of the re- heart and head, when that which approximates nearest to the there could be in a republican government, where all power of lation of things, their chemical properties and their rule of former comes on, forming its attachments, and then other particles more gross still, until the whole being, the ultimate that

About three weeks previous and form, save the magnetic heat imparted in incubation, which distributed throughout the mass. But to the electric and magto its appearance, I gave a lecture at Laona, N. Y., on the produces an electro-megnetic action in the egg; and gradually form is assumed in perfect accordance with its inherent quality.

nature to assume form. If we watch the window-panes of a heated room in a cold wintry day, we will find that the heat causes an evaporation from the dampened walls, some of which collects upon the panes of glass. The room is suffered to cool; Hence the diversity of opinion, from that of the savage in the types of marshy vegetation. Why call it marshy vegetation? in marshy places. What do we learn from this? First, the Man can not conceive of anything in form without a begin- tendency in nature to life; second, that the positive and negamarshy earth, the same appearances present themselves in a We can only reason by analogy, from things addressing our more durable garb; for they are clothed with the grosser body senses. We look around us and behold all nature teeming of mother earth. And we might also deduce from this, that with life; the earth, seas, and air are all filled with animated the Spirit form existed before the more external form, vegeta-

go to the ground upon which has lately been consumed the molten mass of lead, "without form and void," poured through forest trees, you will discover a species of grass and weeds pe- a seive. In its fall from the tower to the earth, it receives a culiar to ground newly burned over. The next year you will rotary motion, and in an instant it is in perfect globular form. find a different species of grass commingling with the rest. and cooled by the surrounding atmosphere. The shot created

Why is this? The tendency of nature is to life; the light of around themselves an atmospheric motion, and, if they could the sun, filled with chemical properties, shines upon the earth have been thrown beyond planetary attraction, would have refilled with a variety of chemical properties. The winds pass volved on their axis and formed a perfect planetary motion. If over it, and the rains fall upon it—each imparting from its storc- you turn a large wheel rapidly, you will perceive that it forms house of essences those properties which, commingling with around it an atmospheric current. As you pass away it is less Ir may not be altogether without interest or instruction to their affinities in the earth, produce that species of vegetation and less perceptible until it is entirely lost in the great volume see how Spirits, by operating on the intuitive faculties, may sometimes called fire grass. The seed of this fire-grass would surrounding your earth. In like manner you may reasonadevelop in our minds the same conclusions that men skilled in produce its kind; but the stalk dying upon the soil, produces ably conclude that there is an atmosphere beyond earth's inthe sciences arrive at. Both commence their reasoning from a different chemical compound in the soil, and hence the second fluence, but in a stagnant condition, wanting in many of the

The mind being now prepared, let us travel back and take a Let us now examine a pool of staguant water. After a rain survey of this universe as existing in a liquid and chaotic state, are distributed throughout the mighty mass. Like the stagnant pool it is without motion, save the gradual tendency of action was distributed among the masses instead of a central representative head. There is now no atmospheric motion, because there is no revolving body to cause such motion; and The egg of the fowl has all the properties within it of life all the elements that want to form life in the stagnant pool are netic forces there never was positive rest. Their tendency was to centralization. This naturally drew them into currents; We have seen the tendency in nature to life. Now, let us these currents are to the material universe what the nerves are to the human system, and of themselves produce form, as witnessed on the window-pane. As centralization increased, the struggles and throes of Nature in assuming form increased, until vast bodies of gross matter in a liquid state were thrown off, which created an atmospheric current causing the evolving man's God is the highest ideal creation of his own mind. All the heat within and the cold without produce an electro magparts of a common mass, through affinity are ever gravitating, the smaller to the greater; yet such are their centrifugal forces wilderness to that of the most enlightened human being in Because it is an exact representation of the vegetation growing that they are ever kept moving in the same orbit. Thus are systems made, through the attractive and repellant forces, to preserve the order and harmony of the whole.

These revolving globes caused an atmospheric motion around each of them, which gradually cooled them, as the shot from the tower was cooled. This cooling and condensing caused evaporations from the globes until the surrounding atmosphere was filled with black and ponderous clouds of water, increasing in size and weight until the overburdened air, no longer able to sustain its weight, let fall the mighty torrents on the seeth-

Now, in huge, dense masses quickly rising-Columning above, like foes retreating And preparing for renewed attack, New clouds evolve and marshal on th' aerial plain. And mighty rushing winds, by heat and cold Into new currents drawn, as if from sleep Affrighted, breathing forth th' eternal, Why? Commingle in the strife of Nature Warring for an equilibrium of power.

Now, tossing high the dark and misty clouds, Till like huge, craggy peaks they threat'ning stand In high resolves of cherished wrath, awhile, And then, 'mid fearful light'nings, crashing thunders, And howling winds, make quick descent upon The fiery orbs. Thus did the elements, Through long revolving years, wage horrid war; Until the crusted globes, of outward heat deprived, Ca t up the mighty hills as monuments of peace, And bid the waters slumber in the vales, And fierce winds fan the furrowed forms of earths. And now, suns, moons, and stars display their glorious light, And day, and night, and heat, and cold alternate reign, And seasons in most perfect order make Their annual round. The suns, importing heat, Draw watery vapor from surrounding globes, Which falls again in mighty dews and showers Of rain, that wash, and slake the obdurate hills. Now sediments begin to form in ocean beds, And things of life and form move in the deep. And now the infant orbs of tender frame Grow weary 'neath the world of waters, And struggling to be free, east up the ocean beds, And rushing tides submerge the distant hill and vales, Leaving their sediments to form the virgin soil, On which-the light and heat descending Swept by cooling winds and drenched with rains-Spring forth all kinds of verdure. Some are crowned With richly tinted flowers, breathing odors; And trees rise up in towering majesty. Now, years succeeding busy insect tribes On glit'ring wings, go buzzing through the air; And reptiles crawl upon the earths, and beasts, And birds, appear upon the stage of being, Crowding it with scenes of life, and power, and grace, Until the master-piece of mundane effort. Stands in human majesty, the lord of all beneath!

Yet "dust to dust" and "life to life" are stamped On everything that bears the human form. But once in being formed, the life eternal Bears the impress of its birth. Thus man threw off The mortal garb, and passed the leaden gates To new-born glories of the Spirit-land-Yet, as from dreams awaking, stood with wonder And amazement filled, to find himself transformed From earth's encumbering weight, to ether lightness. O, holy calm! O blissful solitude! For yet no other human soul hath entered there. A lonely wanderer 'mid celestial joys; The spirit of earthly life-all represented there! Yet man, an angel now-traverses space alone. O dreadful thought !-- alone! and yet in heaven!--Like a bright star at early eve, lone shining In the va-t expanse! He seeks his earth companions, But they heed him not, save in the shadowy glimpses Of material eyes unused to objects so refined. Not thus to dwell in loneliness sublime, Was man's desire and Nature's law; for, lo! Another human form with glory crowned, Has passed the bounds of earthly life; and now, With rapturous greetings, each the other hails In the regions of exalting impulse And expanding thought! Another and another -like new-born stars-and now, around the spheres Angelic bands encircling, seize the reins And guide the destiny of man; Themselves by the Great Cause led onward, onward, Upward, upward, to a larger, higher, Brighter life; eternally unfolding, Clothed in wisdom as with garments of the sun, In highest glory robed.

I have stated that these currents assume form: I now assert it to be the form of man! Why? Because we see that man is the ultimate of our globe. It being part of the universal whole, we may infer that the ultimate of what now composes our material universe, was also in the form of man-to which ultimate we give the appellation of God. As we see many human beings inhabiting our earth, the inquirer may ask, Are there not, then, many Gods? I answer, No. Why? Because, if the premises are admitted—that there ever was a centralization of these forces from all parts of the mass of matter-it follows as a natural consequence, that there could have been but one body or formation, or there could not have been such centralization. Without such centralization there never could have been a power sufficient to have evolved the innumerable family of globes, that in such solemn, silent, stupendous and sublime grandeur attract our wondering eyes, excite our admiration, and stir the inmost depths of our souls to seek the away what of governmental power still existed in them, they of a book by the shock it gives their feelings—as some savago still more wondrous Cause.

As man has no life outside of himself, so we may infer God has no life outside of himself. If God has no life outside of himself, it follows as a matter of course, that He must be co-extensive with the universe, otherwise He could not impart life unto it. "If that be true, the universe has bounds, as well as God," says the inquirer. Very true. He overshadows it all-is the life of it all-and without, or beyond Him, there is no life. Am I not orthodox? The Bible says, "in Him we live, move, and have our being." How can we live, move, and have our being in Him, if he does not in his spiritual form overshadow move, and have our being.

If these things are so -to which all Nature seems to utter lence, our whole organization sympathetically suffers with it. If we have a pain in the head, or tooth, our whole being suffers If inflammation attacks any part, the whole body is affected. If whole system. If we look at a drop of water through a mag nifying glass, we b hold it filled with animalculæ. If all are in a lively state, the water is said to be in a healthful condition. If one is dead the whole drop is said to be affected, and in an unhealthy condition. May we not reasonably infer from this, that God, in whom we live, move and have our being, is sympathetically affected by our discordant, feverish, and unhealthy condition; and that he can not be perfectly happy while we are thus unhappy? Startle not, my friend: let truth triumph, "though the heavens fall;" let wisdom do its perfect work, though the mountains of old Theology, venerable for years. and adjudged sacred by the silvered brow of consecrated ages, should be plucked from its sandy base of errors and cast into the sea of Nature's own eternal truths. If we exist in Him. own nervous system; and he can no more help being sympathetically affected by the diseased state of humanity than you can, when your mind is affected by the pain in your foot. O, be made to bring the human family into health and harmony!

Again I ask, if in God we live, move, and have our being, where is the orthodox hell? O tell me-where? for without, or beyond Him there is nothing. If there is an eternal hell, trinityship within yourself. God must be in eternal torment. Why? Because the whole says. "If I make my bed in hell, behold thou art there!"

senting himself as the king of a spiritual kingdom, having no teachings the chief priests, scribes and pharisees thought contrary to the law of Moses and the prophets; and by operating upon the rabble, saying, that Cæsar would come and take

bounds. He is not infinite to himself, only to man, who is, com-blood spilt while on the cross, your mind is led back to his paratively, so very diminutive, that to finite man God is teachings, for which he died. By contemplating them you are led to admire his humanitary doctrines, represented by his broken body. This excites your admiration and draws forth your love for the glorious truths contained in his teachings. this love is symbolized by his blood. Christ so loved the truths he taught that he gave his life-his blood-for their establish. ment among mankind. Now, my friend, when you can fully appreciate the teachings of Christ, and love them above your own earth-life, you will practice them; and that will save you from vice and make you a glorified angel in heaven.

Christ foresaw that the human family would yet become so wise as to appreciate his teachings, and then there would be a us all ? If you have no life outside of yourself, is it reasona- millennial state. God brings humanity forward just as fast as ble to suppose any other being has life outside of itself? If it is possible for us to march. Indeed we can not go faster not, then God has no life outside of his own person. If no than our reason becomes enlightened. And the more light we life outside of His person, then to impart life to the whole uni- get the faster we go. Our inventions and general mental im. verse, it must exist in His person. Then, indeed, must He be provements, show that we are going very fast now. When the "Grand Man" in whom are all things-in whom we live, governments rise now, they go up quick; and when they fall, it is with a sudden and dreadful overthrow. Everything shows an intenser life-a more speedy action. When you are forth a loud Amen-then is the whole sympathetically affected sick, you must be gradually healed; so when humanity is sick by its parts. If any part of us is diseased or suffers from vio- the Great Physician must cure them gradually. O, there is a balm in Gilead-there is a Physician there! Thus you may be enabled to see why God does not do everything at once,

But you are making God a progressive being? Very wellour limbs suffer from violence, the pain is felt throughout the if reason makes him such, so let it be. Life begats action, action begets refinement and refinement begets progression. If that be so, God is a progressive being.

How, then, could be see the end from the beginning? Just the same as you see the end from the beginning of your desires. God is a trinity-and so are you. Be calm-you vet shall see celestial dawn! I will make you confess your trinityship, and prove it unto yourselves, by showing the trinity of every thought you express. You desire to utter a thought? "Yes." You see the end from the beginning of every thought you wish to utter, do you not? "Yes." Well, now watch the process. You desire, and that desire, in Bible language is, without form and void." That desire stimulates the mind to action. The mind being the great executor and diviser of ways and means, moulds the desire into form. This shows humanity is bound to him by the innumerable ties of God's your duality, does it not? "Yes." The mind then selects words and clothes it for utterance; you utter it; there is another process, is there not? "Yes." Then there is your trinity. The word is the external expression, the same as your body is if man could only realize this fact, what gigantic efforts would the external expression of yourself. Your spiritual organization corresponds to your physical, and is the same to your body No wonder Spirits of the departed rend in twain the pall of that the thought, moulded into form in the mind, is to the errors, blacker than midnight, and make the very stones of in- words with which it is clothed for expression. The desire arises fidelity to cry out, when your churches are filled with "the in your inmost or celestial nature. Again: you desire means blind leaders of the blind" Does Orthodoxy again utter a to cut down the forest. The end is seen from the beginning; hissing groan? Why, then, I ask, is your God angry with the the desire stimulates your mind to action, which invents the wicked, if he is not sympathetically affected by human wrong axe-the means by which it is to be accomplished. The axe exists in form, in the mind, before it exists in its external form. When completed, the thought has had its outward birth, or external expression of itself. Here you have the proof of your

There is nothing so elevated and holy as our celestial nais affected by a part; because the whole drop of water is tures, when our whole being is brought into perfect harmony affected by the one dead animalcula; because the Psalmist with the laws of its creation. There everything exists in its greatest intensity. It is frequently the case that within us we The inquirer may ask, if God is omnipotent, why does he experience such seraphic rapture as to completely surpass all not redeem the world at once? Because, he can only act in power of the mind to mould it into form, much more to give accordance with the laws of his own being. Why did not expression to it. "The letter killeth but the spirit maketh Christ redeem the world and bring about his millennial state alive." The further we get from the external to the internal, when he was on earth? You answer, Because humanity could the greater the reality. Such is the joy seraphs feel when not then appreciate his teachings. Then humanity is to be they enter into celestial bliss. But they have the power of saved by the teachings of Christ instead of his blood, is it not? beholding the exquisiteness of each other's feelings which You are mute. What, then, does all this mean about the blood causes a responsive rapture; and thus like wave succeeding of Christ? Simply this, my friend: Christ taught spiritual wave, the passing rapturous swell draws forth another, and truths-a very elevated, moral, humanitary philosophy, repre- another, in one eternal flow of eestacies. O, list ye to the "still small voice within!" its whispering swill gather volume, other existence than in the hearts of his adherents, which until falls upon your waiting ear like melodies from Æolian strings by balmy south winds swept.

JUDGMENT OF BOOKS .- Many readers judge of the power succeeded in arousing the multitude, through whom they pro- tribes determine the power of muskets by the recoil-that Again: if God has form, he must have bounds; if He has cured the crucifixion and death of Christ. By thinking of his being considered best which fairly prostrates the purchaser.

Original.

CIRCLES IN GALVESTON.

HELD ON THE EVENINGS OF THE SECOND, THIRD, AND FIFTH OF JUNE, 1856.

Whenever assembled in circle we know not what form of manifestation may come. Characters the most varied, conflictthis medium.

The solemnities were introduced by the "guardian Spirit," who said that he presided over the circle of this medium wherever formed, that he guarded its entrance, that no low or undedeveloped Spirit could come in, or influence her without per-Spirits would exhibit some new displays of their power.

her future is bright with " the hope that liveth in her.

reply to our inquiries. Her tone and manner were marked by winning graces and devoted friendship.

She was followed by another acquaintance and friend, a lady who departed this life a few months ago. She spoke not, but by significant gesticulation expressed her meaning. We knew her at once. Her signs and movements evinced heavenly felicity. The countenance of the medium gave tokens of joy the earth knows not of.

After she had gone, another Spirit-seemingly that of an aged female, one who always visited our circles and who spoke as without teeth-came and explained that "the little angel the medium, but that she soon would be." That many a beautiful and progressive Spirit, too weak to communicate in lansiderable power) was yet able to convey by signs their greetings and wishes to their friends.

The next appeared distressed, despairing, hopeless. She wrung her hands, and, in agony, repeated over and over, acme so miserable! O that I had never lived-never had a father or a mother!" After a pause she spoke of the misfortune of having been a "public belle," of having listened to the voice of flattery-the allurements of man. The terrors of hell, the companionship of fiends (although she had never found either as yet) were anticipated with frenzied horror. She complained of the injustice of her dreadful sentence, and regarded God as the author of her misery-as her implacable enemyher angry, terrible and Almighty Judge, who had pre-doomed her to perpetual wee--who delighted in the tortures he inflicted, and whom she could not love! We tendered our willingness, our strong desire to alleviate her sorrow. We told her she was mistaken, that God did not hate nor punish her; that he was "A God of Love;" that his love for her however fallen, was stronger than death-stronger than that of the tenderest parent; and that despite of his fears-her sins-her follies -herself-that Love would prevail and would lead her to everlasting salvation. We told her to be humble, to think more truly, more worthily of her heavenly father. She seemed astonished-doubtful if she heard aright, repeating " A God of LOVE!" "Loves me, did you say? It can not be," etc. We seemed as if some light had already penetrated her darkness. The aged female again manifested herself and expressed great no ill-feeling. Everything is right at the Institute, but you

"poor fallen Spirit;" said she had often told her of the love of clothes, do you not?" Here I asked my son to explain. He God, but could not cause her to believe; that her visit to our stated that one of his classmates at the Institute, by the name circle had not been in vain, and the lesson we had taught her, of H * * * *, had died of the typhoid fever, which prevailed would be followed by happy consequences, etc., etc.

ing and multiplied, are personated vividly and naturally through "I can not understand how Spirits can be benefited by the at home had sent him a box of clothes. With the the pertianswered: "Are not children benefited by your teachings?"

mission, and then only for some object of use--that nothing impressive as with few but choice words she spoke of the sel- son had expressed the opinion that over-powering fear, acting evil could enter. Dark Spirits might throng without and do fishuess that pervades society, the deceitfulness of its professions, upon his system, shattered by sickness, had caused his death. their worst; but within, nothing improper or unfit, no violation the emptiness of its pursuits and the hollowness of pretended It was plain, then, H * * * was present. He had referred of the rules of harmony, deceney or good taste occur. The friendships. Her language and manner struck me as signifi- to the imaginary "box of clothes" and recalled to mind the "guardian" then said that the circle had assembled without cant, and as intended to reprove me. I know not if my im- mistaken opinion touching the cause of his death, in order to any distinct object or special business before it; but that the pression was correct, but excited by the strange influence, I establish his identity. But, as if more were wanting to produce suggested the possibility of her being too severe and that I absolute conviction, he continued, "You know me now-I have A lady who formerly resided with us and to whom we were trusted I was not without friends. "Aye," she replied, "while given you the only test in my power to prove my identity. I greatly attached, then took possession of the medium, who in prosperity-while the sun shines-you will doubtless find come for that purpose alone. Your mistake has done no harm. never knew her while in the form. She died at Charleston, them on all sides. But let a change of circumstances occur, It is all right." S. C., during the winter of 1854-5. Her manner, gestures, then where are they?" I remarked, "We are dependent upon position, sentiment and language were true to life, so that she each other for an interchange of favors." "An interchange had ever known or heard of young H * * * * while in the was at once recognized and affectionately greeted. And she of favors!" she replied tartly; "when have you found them form, or of the circumstances attending his la-t sickness. stood and moved among us again, and returned our salutations. willing to make fair returns? Have you not generally been the could desire a more satisfactory test? The grave (oh! "where is thy victory?") holds her not its loser?" Struck and slightly annoyed that I could not gainsay prisoner. She said it was well that she left the earth. The the conclusion so pointedly indicated, I queried mentally, "How address of a "quakeress," given on a former evening through change was for the better. She did not wish to return. At knows she the history of my humble career?" and replied aloud, the medium, wherein she ingenuously marveled that any of the first she was not so happy as now. She is progressing, and "I yet hope, I have many friends." After a pause, during circle should desire the "rappings" in lieu of the higher maniwhich she seemed to cast upon me a strange regard, she re- festations with which we were being favored. This evening she Such in substance was the information she communicated in sponded, "You think, then, you have many friends! Come, I came again. The medium arose and commenced the peculiar will put your impression to the test. Out of the circle of your dance practiced by the Shakers. She continued the exercise family, can you name one?"

and contains a lesson too sternly true to be safely disregarded and turning toward me with her arms extended, she said, "Has by the over-confiding.

the medium. Driving his oxen, and apparently thinking aloud hood?" I replied. "Yea," she answered, "the friend of thy while following the plow, he soliloquized somewhat as follows: childhood!" "Whoo, haw! Come up here, Buck! Go along, Berry (mimwho had just left, was not yet strong enough to speak through haw, there.) I must hurry or I shall never have my sowing my father's family and was my playmate. Taken by her relaguage through the organs of the medium, (which required con- neighbors have already got through sowing, (come about, Buck; us again. She was accustomed to exhibit the Shaker dance companied with deep drawn sighs as if her heart would break, I know (jee, Buck) next winter. My good mother-bless her! The imitations which she used to exhibit when a little girl, was "O me! O, me! how shall I escape the wrath of (go along Berry) she always went to meeting three (whoo, haw) the only specimen of their singing or drawing I ever witnessed. an angry God! why did he cause me to exist in order to make times every Sunday and twice a week besides, (haw, Buck- The forty years were a blank, and I gazed upon the scene-not miserable, with my garner empty."

The next manifested the deepest sorrow. Said he had been a physician, had excelled as an oculist, and that he had died in Texas, a victim to intemperance. He bemoaned his misspent life and the deep degradation to which he was consigned in the Spirit-world by reason of this destroying habit. Language seemed too week to express his remorse. "Whisky," he exclaimed "destroyer of the soul-destroyer of God, I might say, since the soul is a part of Deity!"

After a brief pause the medium became influenced again: My son, a member of the Military Institute, near Frankfort, Ky., at home under leave of absence, was sitting next the medium. She turned toward him and placing her hand on his shoulder, said, "Do you remember those clothes?" (After a pause, no answer being returned,) "You remember that box of endeavored to assure her, and she manifested a wish to believe : clothes, do you not?" (Another pause) "Say, don't you recolsaid she would come again to our circle, and as she retired it lect the clothes? You misjudged me then; you were mistaken in your opinion, but it is all right now; it is past. I included Sontag, was in perfect imitation of her style and manner.

joy at the kindness and sympathy we had extended toward this then misjudged me, you were mistaken. You remember the there some eighteen months ago. The day preceding the Uttering a thought, I remarked without addressing any one, night of his decease he was delirious, and imagined his friends teachings of mortals like ourselves." To my thought it was nacity attending delirium, he insisted that the box was in the room, and sent for my son and some others of his classmates It is difficult to describe the scene that next ensued. The to come and open it for him. In order to quiet him they pro-Spirit was that of a female of singular characteristics. Taci- cured an empty box, and went through with the ceremony of turn, emotionless, and severe yet gentle, her manner was very opening it in his presence. In a few hours he expired. My

Neither the medium nor any one present except my son,

In a late communication I mentioned the mild and gentle about five minutes, accompanying her movements by singing The scene was productive of singular emotions in the circle, the simple air which belongs to the ceremony. Then stopping thee forgotten thy friend ?" Again, (after a brief pause) " Does One who had been a farmer next manifested himself through thee not remember thy friend?" "The friend of my child-

Nearly forty years have elapsed since I had seen her in the icking as with his ox-goad and walking to and fro in the room). form, and yet even before she made the inquiry I had recog-Well, I am late in getting through with my plowing. (Whoo, nized her. When a child she-but little my senior-lived with done in season for a crop. (Jee Buck, jee Berry!) It is all tives to the Shaker settlement at Enfield, N. H., after residing most as near harvest as seed time, (get up, Berry) and my there for some two or three years she came back to live with whoo, haw.) Yes, they got through long ago (jee up there, when requested by any of the family, which at first, being a Berry), and my plowing isn't done yet! O I shall be too late novelty, often occurred; both the dance and tune were precisely for a crop (haw Buck, get along Berry)—and then what will my the same she then performed. I never witnessed them elsefamily do for bread? (Whoo, haw.) We shall all starve for it, where. I never saw the Shakers dance nor heard them sing. come up here, Berry)-often told me (jee there, jee) that as through the dim memories of the past, but as an existing I was too lazy for a farmer, and now I begin (whoo-haw, reality with all the surroundings of the present. She addressed about here) to think she was right," etc., etc. Then turning me in persuasive and encouraging language, saying that I had toward us he continued, "And so I lived-in spring neglecting done well in examining and adopting the doctrines of Spiritualto plow-in seed-time, to sow-at harvest, without a crop-in ism, the truth of progression, and the teachings of Spirit friends. winter hungry and cold, and I entered the Spirit land, poor and Her expressions were full of delicacy, affection and friendship; and-sneer who may at my credulity-I recognize in full assurance, the sweet and harmonious influences which this beautiful Spirit has flung, as a rainbow, upon my path.

> Various other characters were represented during these evenings. The Indian warrior sung the song, and whirled along in the wild dance, of war. The Camanche, as if on his horse dashing along the wild, green praries of the West, flung himself from side to side as evading the arrows of his enemies, while he rapidly discharged his own. Castro and Flaeco, the Lipan chiefs, announced their presence. Others shouted the war-whoop, and loudly mimicked the whip poor-will, panther and other inhabitants of the forest. The organ-girl, singing a sweet simple melody, turned the crank of her instrument, and solicited charity. The sailor, as if just ashore and full of glee, hailed and greeted us in his natural patois, and closed by singing a sea song never heard by any one present before. An opera, with the words in Italian, and purporting to be sung by

> > ERENEZER ALLEN.



"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, JULY 5, 1856.

TO CORRESPONDENTS.

Mone (in verse i) is so cold and cloudy that it is out of season, and quite out of the

in the experience of a young lady whom we called Paulina. would be affected. Strange to say, a few nights after she re- the speaking or writing medium was an rapport with some mind present We will here record other examples, presenting different phases tired to bed with the cancer as bad as usual, and sometime be- which dictated the communication—that mediums never speak or write of the mysterious agency, at the same time the facts are not fore daylight the next morning she called her mother to her in unknown languages, except in the presence of those who understand less extraordinary in their character than those already submitted. It is alleged that Paulina has on one or more occaobvision subsequently and informed her that the cancer was healed. The
ogized by such minds. mitted. It is alleged that Paulina has on one or more occa- physician subsequently came and testified to the reality of the sions, in a most mysterious and unaccountable manner, instantly cure. "The skin had grown over it in one night," and corres siderations: 1st. It is not true that persons do not write or speak in disappeared from the presence and observation of those with ponding indications of a restoration to soundness appeared. whom she was conversing. The writer had a personal interview with a scientific gentleman, who declared with great ap- struck with palsy about nineteen years ago, in her right arm, parent seriousness that this strange phenomenon had occurred and it was nearly useless until of late, when by the power of in his own presence. It happened at one time when the me- Mr. Lowell (the above named medium) she received new life in rent difference between the faculty of speaking with tongues in modern dium was walking by his side and under his umbrella, that she her arm, and is able to use it some. She lives in the neigh and in ancient times Mediams in the days of the apostles spake with suddenly became invisible, by what means he could never borhood of Jane Cook." The above facts are certified to by

A Disaster prevented by a Spirit.

Paulina having accepted an invitation to accompany a sleig- Alonzo D. Thornton. ing party on a ride to a neighboring village, a large company. A Double Test. herself among the number, found it both convenient and some circumstance occurred which frightened the horses; they One Sunday as he was alone in his room, making preparations sign of Spirit control to day as it was in the days of Paul. The same became rather unmanageable, and dashed away at a rapid and to go to a circle, his interior sight was suddenly opened and he cause which can produce such phenomena to-day, could have produced expected that the sleigh and themselves would be hurled together down the hill, and that all would escape without broken bones was not to be expected. The crisis arrived. The sleigh arrested and held as firmly as if supported by a solid wall. All said Mr. B., whereupon Dr. N. instantly disappeared. wondered that it did not turn over, and some, perhaps, thought On completing his toilet. Mr. B. proceeded to the circle. ing danger was averted. Just at the critical moment she saw and before he had uttered a word, Mr. Hughs, a seeing meher faithful Indian guardian standing on the brink and uphold. d'um who was present, exclaimed. "There comes the doctor!" ing the sleigh. Thus by the agency of a Spirit, doubtless, an He then went to a book case and got down Dr. Newman's tended with painful and perhaps fatal consequences. The Spirits may enable us to solve the difficult problems involved in many "hair-breadth escapes;" they illustrate many so called whereby to satisfy himself of the reality of spiritual manifestainscrutable providences, and pour a flood of light over the tions, it is doubtful whether he would propose one that would rise higher than naked assumption. For its premises are such that in whole realm of mystery.

When in the country, some twenty miles from the salt water, Paulina had a very strange experience one night, with which I will conclude this part of my letter. On the night in question she retired as usual and slept soundly. Suddenly she awoke and found herself in a brit, and apparently on the Preface, Mr. Davis says: awoke and found below that she could see but a short ocean. The fog was so dense that she could see but a short interrogated on almost every topic; frequently by letter, sometimes distance. She had a blanket round her person, and her clothing and hair were wet with the thick mists. She experienced designed as a responsum to such questions as have appeared to him of known to the medium and others present, (as all believing in the reno fear, but questioned herself with a view to determine whee the greatest importance to mankind. ther, indeed, what she then saw was real or only a vision, which in a moment might terminate and the impression be columns, and shows the principal heads of chapters that will dissipated. Among the means resorted to, in order to deter- comprise the contents of this book. mine the nature of this experience, Paulina relates that she held her hands in the water, that her fingers came in contact the latter part of next week, or at the farthest by the fore part with some sea-weed, which she grasped and resolved to hold in of the week following. Price, \$1; postage, 24c.

her hand, saying. "If I find this weed on returning home, I shall know that I have had a sail on the water."

More Modern Miracles.

Wz have received a certificate to the effect that Jane lowing extract: Cook, of Norwich, Chenango county, N. Y., (four miles south That control of the physical organism necessary to enable one to if she would have faith she would be healed. She responded upon the mind of the medium. EXTRAORDINARY PHENOMENA.

Those who perused our letter from New London, published last week, will remember that we narrated two curious facts in the experience of a young lady whom we called Pauling and the second of the infallible signs of Spirit influence. That which could be produced by other means than Spirit control, would not become a sign to the experience of a young lady whom we called Pauling and the effect of the infallible signs of Spirit influence. That which could be produced by other means than Spirit control, would not become a sign to the experience of a young lady whom we called Pauling and the effect of the infallible signs of Spirit influence. That which could be produced by other means than Spirit control, would not become a sign of Spirit presence and action. It has been claimed by objectors that

> "Clara Thompson, my wife" says our correspondent, was James Thompson, Clarissa Thompson, William T. Thornton, John Munroe, Nancy T. Thornton (sister of Jane Cook) and

MR. ISBAEL BALDWIN, of Newark, N. J., recently related to be given, and that was that of Spirit control. agreeable to occupy the same vehicle. While on the road the writer the following remarkable facts in his experience: So also is it in modern times. Mediums do speak and write in lansome circumstance occurred which frightened the horses; they One Sunday as he was alone in his room, making preparations guages unknown to themselves and others present, and it is as much a dangerous rate. At length they came to a curve where the saw Dr. Newman sitting before him in his own arm chair, just the like two thousand years ago. road wound round a hill side. The whole company naturally as he had often seen him. Dr. N. (known as the author of a But there are no known causes other than spiritual obsession which thrown down a steep declivity-when, suddenly, the sleigh was would allow him to accompany him to the circle. "Certainly, menters to produce any such phenomena.

" the author of this book came in with you; there he is now."

If a skeptic could have his choice of any conceivable tests they are spirituary once of the obscasing Spirit. be more demonstrative than this.

"The Penetralia,
Barno Harmonial Answers to Important Question." Such the title of a new book of 328 pages, by Andrew Jackson Davis, now in press, and to be issued in a few days. In the

From time to time, during the past three years, the Author has been orally, and naturally by the subjects themselves; and this volume is

The publisher's circular will be found in our advertising

We hope to be able to supply orders for this new volume by

TIFFANY'S MONTHLY.

Tuz July Number of this magazine will be ready for delivery Immediately Paulina was unconscious, how long, she had no to its patrons, in two or three days from the present writing means of knowing. When consciousness again returned she (Monday.) It contains articles entitled "Evidence of Spirit was sitting on a trunk in her own room; and, strange to say, Action;" "Authority of Truth vs. the Authority of Men; " Mod. her hair and clothing were wet and she had a quantity of sea- ern Mysteries Explained and Exposed" (being a continuation of used in her hand! On going below, the lady with whom she the Review of Mahan, and interesting for the novel views and boarded said, "Miss Paulina, where have you been so early? facts incidentally set forth); "Philosophy of Nature;" the I went up to your room and found that you had gone," Pan-commencement of a series of papers entitled " A plea for Chrislina waived the subject of her strange experience by giving an tianity," and which promise to be of importance—besides miscellaneous " Propositions," " Current Items" etc. From the article entitled " Evidence of Spirit Action," we make the fol-

east of the village of Norwich) had for six years been affected speak and write in a language unknown to the speaker or writer, can with a cancer in the breast, and which, notwithstanding the efforts of three skillful medical practitioners, grew steadily worse until, in the year 1851, she was brought in contact with manifest to others. Hence the intelligent contingent action necessary Mr. Asa Lowell, a noted healing medium. Mr. L. told her that to make a communication in an unknown language can not be based

That such objection is not well founded may be shown from two conlanguages unknown to themselves, except in the presence of those who understand them; and, 2d. When others are present who do not understand the language used, they are not conscious of the subject matter of the communication until it is given, and hence they do not dictat- it.

Under the first consideration it may be remarked, there is no appatongues when there were none present to intercept; and judging from Paul's remarks in his first letter to the Corinthiaus, they carried the exercise to such an extent as to appear drunken and disorderly.

According to Paul's idea of the use of tongues, it was for a sign to the unbeliever. It was a gift which could not be counterfeited, and when the fact became apparent there was but one solution which could

can be produced in any such way. I am familiar with all such experiwas poised on one runner, and just on the point of going over which he desired him to convey to his family. He said he ments as well also as with the laws by which mind acts upon mind, in which case the whole party must inevitably have been had not, but that he would be very happy if he (Mr. Baldwin) and with such knowledge I fear not to challenge the world of experi-

I know very well that when one mind is clearly in psychological repport with another, and maintains a relation strongly positive to such wondered that it did not turn over, and some, pernaps, thought, their escape providential. Paulina alone knew how the impendhe entered the door of the room where the circle was holden,
he entered the door of the room where the circle was holden,
active to the passive mind. But the thought, feeling and volition must have an active, conscious existence in the positive mind, and must specifically control and direct the action of the subject. But in such case the communication first exists specifically in the conscious peraccident was prevented which must otherwise have been at work on Fascination, and holding it up to Mr. Baldwin, said, ception and volition of the controlling mind, which is not the case where mediums speak in languages unknown to themselves, unless they are spiritually obsessed, and the communication exists in the mind

The philosophy of the objector is invalid also in this: It can never the nature of things they never can be proved true. Unconscious, intelligent, contingent action involves such conditions as to render the same utterly incapable of truth. The mind can testify only to its conscious intelligence; what it does, or what is done unconsciously, it can not, by any known law, claim as its own, or show itself entitled to. And especially is this the case when it has established the fact that if is liable to be unconsciously controlled by other minds.

Then between the Spiritualist and the materialist objector, the Spiritualist has all the argument. For admitting that Spirit can control the human organism so as to speak and write in languages uncords of the apostles must admit) the claim set up by the communicating agency becomes at once possible and probable—that is, that it is produced by Spirits. The phenomena then are of easy explanation by the application of the laws of mental action.

The phenomena, then, have a rational beginning and ending, and accord with all other known truths. Mind is found acting according to its known laws of potential manifestation. We can then account for all intelligent contingent action, and everything connected there-

ing to be proved, and those things which from the very nature of things can not be proved. Your premises you can not perceive to be possible, much less probable, and the phenomena become utterly inexplicable upon any known principles of mental action and manifesta-

MODERN VISITATIONS IN ENGLAND,

was visited by the Spirit and told he was the Jewish Messiahthe man appointed by God to restore Israel. Many of his prophecies were fulfilled, but in general they failed, and his conduct was wild. He was put into a Lunatic Asylum by William Pitt, and kept there eleven years, until Pitt's death.

After him Joanna Southcott appeared. She began to be visited in 1792. The Spirit spoke tenderly to her of Brothers, but called him Jonah, the disobedient prophet. Joanna had many followers; several clergymen of the Church of England believed in her. The Spirit called her the Bride, and taught to her the doctrine that woman had a function to perform in the Regeneration as well as in the Generation. The woman occu pies a principal place in Joanna's communicatons-six volumes octavo. But nothing was said of a son until 1813, when she was told by the Spirit that she must be a mother or she could not be the Bride. In 1814 she was delivered with child, at sixtyfour years of age. All the symptoms of pregnancy appeared. even to milk in the breasts. Medical men asserted her pregnaucy; others denied it. On the 27th of December, 1814, she died. Her followers were disappointed; and yet the Spirit had said that the child was to be a spiritual child, though temporal also. They were mystified.

George Turner took the lead after her death. Many received him, others did not. His communications treat chiefly of Shiloh and his kingdom - two volumes, octavo. They are tender, delicate and affectionate.

Turner died in 1821. Hitherto the chief place was London; but now the standard was removed to the provinces by the calling of John Wrae to be the leader. He was of Bradford, and his chief place was Ashton-Underline, where he was formally recognized as the leading prophet, in 1823. He became a lawgiver, and promulgated a very severe law of ordinances, and called his people Israelites. The men were circumcised, and the whole were divided into twelve tribes, and these tribes into four divisions of three tribes each, with first four different colors, and afterward thus:



The names of all the tribes were changed, and changed again, and the colors were changed. These already given are not the first. But the laws are mutable to admit of progressive improvement. Perhaps they have been again changed; but it matters not. The principle of organization remains the same.

The whole twelve are called the house of Israel, and also the house of Joseph; and the two houses of Ephraim and Manasseh-Ephraim containing ten and Manasseh two tribes, names and divisions all having their origin in some scriptural phraseology, and not at all arbitrary.

This law dates from 1823; it is the longest and most firmly established of all the spiritual movements originating in the woman's church. There are a few of the original woman's party, who reject it as they rejected Turner's visitation, and call both Wrae and Turner impostors; and there are some, especially about London, who received Turner and reject Wrae. But they are merely those who had not breadth of mind to follow the spirit from one leader to another, and who therefore may be said to have died with the prophet whom they received. A few straggling prophets and prophetesses of inferior note have arisen in different places-Brides and Shilohs-but not with sufficient followers to support them, or with sufficient funds to publish their spiritual communications. Luckily for

wood work was all cedar and mahogany; no paint was allowed because it typifies falsehood. Four houses were built at the four cardinal points of the town, and these four houses were called gates-east, west, north, and south-Wrae himself lived in the south gate. But in 1830 a disruption took place, and since that Wrae has established his head-quarters in Wakefield. About the time of the French Revolution, Richard Brothers The disruption was occasioned by seven virgins whom the Spirit had given to his wife as attendants—or rather by one of them, who accused him of some indelicate behavior-but not of an attempt to ruin her. It was only a liberty that was considered, and if true, really was unbecoming Many believed, others disbelieved. It caused a great falling away; but just in that year the Irvingite church began to arise, and the Spirit had often said to Wrae that he meant to turn aside for a season and visit another people; afterward he would return to Israel.

The law was very strict, interfering with everything. It fixed a style of dress in respect to form and color. No black was allowed, not even a black hat. A white hat, of Quaker dimensions; a white coat and a long beard, distinguish the men; and green and blue dresses, and something like Quakeresses' bonnets with white and green vails, distinguish the women. The men were at first permitted to cut the hair of the head, and afterwards forbidden. Frequent ablations were commanded, and when offenses against the law was committed the culprit was said to be unclean, and commanded to dip seven times under water. For great offenses stripes were administered by the women, who had frequent opportunities of flogging the men. The stripes were very gently and tenderly inflicted—on the back (not bare). The women also flogged one another, without the protection of clothing, and it is reported that they often handled the rod very smartly. They were the only sex that complained of the flogging. The flogging system has been abolished, and other modes of discipline, very strict and purifying, have been from time to time adopted.

In 1830 the congregation of Edward Irving began to be moved by the Spirit, and spoke in unknown as well as known tongues. Many objected to receive the utterances, and a separation ensued. The old congregation (belonging to the Scotch Church in London) was broken up, and a new congre gation formed. Here was more liberty. For a time they met at the large room of the Horse Bazaar, Gray's Inn Lane, where Robert Owen also lectured; and here a person might stand and hear both Irving and Owen at once-one preaching the millennium with the Scriptures, another without them-the one regarding the other as mad or foolish. Afterward they both settled in other places, Irving in Newman-street, Oxford-street. and Owen in Charlotte-street, a few hundred yards eastward of Irving. Prophets arose in Irving's congregation, and gave directions toward a new organization. But Irving himself died in 1834, before the organization was completed. The prophets called by the Spirit twelve men to be heads of the church. by the name of apostles. These apostles still continue, and the church is called the Catholic Apostolic Church. Woman had much to do with the organization of this church, for Mary Campbell and other women were principal speakers under the influence of the Spirit, but of late the feminine influence seems to have declined in it.

These two churches of modern law and gospel, are the only churches raised up by visitation of the Spirit, in England. The Irvingites are most numerous, and have seven churches in London, besides many throughout the provinces. The Israelites, however, have only one sanctuary, like the one temple of old, and they generally meet in private houses or schoolrooms, and thus have escaped the census of 1851, where they do not appear so numerous as they are; but at most they do not number more than a few thousands in all England. There are a few in the colonies-for Wrae has travelled much-hav ing been twice to the United States and twice to Australia, besides visiting the European continent.

In these visitations in England the Spirit speaks in the name of the Lord, as in Scripture, and gives an organic form to the body of believers, appointing office bearers, etc. Hence the order and discipline which pervades them, and already some stately edifices have arisen to hold the congregations. They the world these are generally in manuscript only, but they are both entertain one main hope of the coming of Messiah to rule the world. The Israelites and believers in the woman's mis-Wrae by command of the Spirit, established his head quarters sion, generally all believe in his coming as Shiloh, that is the solicited.

with becomes harmonious and philosophical. But adopt the objector's in Ashton-Underline. It was called Jerusalem. A sanctuary spiritual son of Christ. (Not Christ personally, but a person theory, and you are obliged to assume as true the very things require was built there, which is said to have cost £10,000. The imbued with his Spirit) The Irvingites believe in Christ's coming personally and reject the idea of a Shiloh personally different from Christ, and regard the woman Joanna just as the world regards her knowing nothing about her. The Joannites know more about the Irvingites, and believe they are visited with an imperfect visitation, which will join theirs in time. Thus both parties are waiting for something more than they have, but resolved to keep what they have, and not to desert it for anything else. They may be said to have the divinity of modern revelations; the Spiritualists have its humanity.* The Divine Humanity is the union; without both forms of revelation it does not appear to be complete, and when the union is effected, the imperfections of each in its separate state will disappear. At present there does not seem to be any party which has the two combined, and there is no record of any such party having ever existed.

> * In relation to Irvingism, Israelism has the Divinity and Irvingism the Humanity, for Irvingism admits of mere human judgment. Divinity in excess without humanity overrules the reason and silences it.

JAMES SMITH. LONDON, (ENG.)

THE AMESBURY SNAKE STORY.

It will be remembered that in a recent issue we copied from the Boston Times (not a Spiritualist paper) a story to the effect that a lady in Amesbury, Mass, after having for a long time been affected with distressing symptoms which her physicians had pronounced incurable, resorted to the aid of a spiritual medium, who, being entranced, discovered a live snake in her stomach; and it was added that his snakeship was subsequently expelled, and the lady cured by means of a prescription given by the medium. By a communication which we find in the last Number of the New England Spiritualist (and which Bro. Newton pronounces "from an authentic source") we perceive that the Boston Times, and through it the public, has been hoaxed by some mischief-lover, (probably an enemy of Spiritualism.) who communicated to it this delectable item, which, it appears, is almost entirely without foundation in truth. The correspondent of the Spiritualist gives the following as the true version of the story, and which we hasten to lay before our readers in the consciousness that we have an abundance of genuine facts to prove the reality of spiritual intercourse, without countenancing or giving currency to such unprincipled fabrications.

The lady in question (Mrs. P.) had been unwell for some time, and applied to Mrs. W. for advice; Mrs. W. being influenced by a Spirit, purporting to be that of Dr. Rush prescribed for her; subsequently, while in the act of vomiting, Mrs. P. threw up a common stomach worm, four or five inches in length. This is the length and breadth of this remarkable story. And it is more than probable that all other accounts which we occasionally see in the papers, of persons swallowing living reptiles," if followed up to their starting point, would be found to contain just about the same amount of truth as the Amesbary snake story. It is somewhat doubtful whether a serpent of any species could withstand the action of digestion for two days even; particularly one "fourteen inches long by one and a quarter inches in circumference."

The New York Conference.

AFTER the removal of the Sunday meetings of the Spiritualists of this city, from the Stuyvesant Institute to Dodworth's Hall, on the first of May, the Wednesday evening Conference meetings were suspended for a season, owing to the impossibility of finding a convenient hall that was not pre-occupied on that evening. We have now to announce that those meetings will be resumed, and will be holden, as formerly, every Wed. nesday evening in Brooks' Hall, Broome-street, a few doors west of the Bowery, on the south side.

Tour for Pleasure and Use.

CHARLES PARTRIDGE, wife and son contemplate making a tour during this month, to the White Mountains, and thence to Canada West. If the friends on his proposed rout through New Haven, Springfield, Worcester, Boston, Lynn, Salem, Newburyport, Portland, Bath, Hallowell, Augusta, Gardiner, Conway, Bartlett and other places en route to the mountains, and thence to Canada West, think any good can be done to the cause of Modern Spiritnalism by his meeting with them and relating some of his Spiritual Experiences and showing their significance in the form of a Lecture, he will be happy to serve them. Letters addressed to him at the office of the Spiritual Telegraph will receive attention. Whenever it is not a burden, the compensation may be equal to the expenses. Subscriptions to the Tenegraph as a means of disseminating the glad tidings of spiritual intercourse will be

SECTABIAN FUSION

One of the happinst signs of the times, as of the inducate of a true Spiritualism, is the growing liberality, toward one an other and the world, of the various and many seets into which following prophetic communication. It is said in automates, serve the spiritual movements and respects of the age, can this applica comes to pass the graphet does not equal presumption take it. It is a matter for retricing, for it only requires that only, but the Lord speaks through him. This extraction inditherly love diffused through the racks of sectarization, would the following communication. zoon innoculate the whole world, and there would be a speedy residention of that millionnial era, when man is to turn the

Christianity has failed to bear its full fruit of blessodness, only because its followers have felled to exemplify its Spirit, or have erucified it in the midst of their own divided household. Professing to cast aside the world, the flesh and the devil, their and ardor worthy of a higher and purer cause. For acctarianism of the mildest cast is a service to human pride -a forgetsing of God and human brotherhood, in a strife to build up history of sectarization is a history of littler contentions and strifes, and even bloody wars. To what purpose? To advance the good of man or the glory of God? So! These have been a great arone, in the midst of which stood Christ, while on either side and all around, were ranged the ever-increasing sects, burling their shafts at each other, but most wounding

ship.
Outside of Ohristendom, these things have been, not unnaturally, a scandal to the Christian name. The sarcastic Pagan has But in our day sectarianism has been so modified by the progress of general intelligence, and the triumplis of a more exalted and harmonious Spiritualism, that they are daily less and less inclined to anothematize the world and battle one another, and more and more disposed to worship God by fraternizing with dwindled by degrees, until now the weakest sheep of the poorest flock can almost leap over into the great common spiritual fold.

It is now some months since, (as an instance of the quiet should they be more than one sect? Indeed, why should there be more than one, or even one seet in Christendom? Do they not all profess the same fundamental faith—believe in the same or the precepts of Jesus, and they will be of one spirit, and that converting and healing power in the world.

141 meeting houses and 69 974 members. Tribune.

HOW TO TRY THE PROPHETS

POLITICAL CONSTRUCTORS CITTLE WAR PRENICTED!

Stoke time had autumn the Age of Progress published the Christandom is divided. This is so marked that none who she or at least implied in an audient book that when the thing this spirit should develop healf to perfection to disario not only cates a great deal of produce on the part of its author. If scots, but mentioned of all hadred and ancharitableness, and by the thing comes to pass we didn't it must be sele to infer that stooding the earth with a divine humanity loving heartiful and that the prophet is all right. From the present appearance of harmonious, to expel the discords and arile that have so long our political horizon we may appreciated the positive occurrence filled it with sorrow, crime and desolution. The spirit of bro- of such a crisis in our national affairs as the Spirit describes in

FROM THE LOW OF FROGERSE.

On Sunday avening last, at the slose of the meeting at the Mall, we sword into a plowshare and his spear into a pruning hook, accompanied Mr. Pantee and Mr. Conkilla to the room occupied by the and the lion and the lamb are to he down peacefully together, latter gentleman. While sitting and conversing by the store, the right hand of M. P. was extended to us. We also ped it, and, hooking up into his face, perceived that he was subsanced, and that we were shaking hands with a Spirit. The friendly visitent spoke to as asseptably, as an old acquaintance. As the slose we desired the Spirit to communicate the name which is here when in the physical formrecord would seem to show that these have rather been their Just as we made the request, the medium's hard grasped ours more treasured trinity, labored for (if not intentionally) with a zeal powerfully; his form was straightened up; his counterance accord to change; his voice underwent a change of tone; and his organs spoke as follows: " Another would speak to you. I was known by the name of Andrew Jackson when a resident of your sphere; and I come to-might, my vanuable friend, to bear witness, before the Eternal, that some narrow concept or projudice of the human mind. The this, thy helored country, is to seel the fire and sword. Let it go forth through thy fournal, to my people-mine because I love them. Tall show shough I would fain weep in preclaiming it—that shey are to pass shrough more than revolutionary agonies. I know this, if I know the good of man or the glory of God? No! These have been anything. The voice of the sines speaks it in my ear, distinctly and as far from the thought of wrangling seets as the heavens are clearly. I would she this people knew where they stand, and that shove the earth. The strife of each seet has been to establish their rulers could feel the issue of a few years to some. Then would and extend its own narrow dogmas, and to rail against the skey forsake their flest-pots, and cat she pure most of right-onances dogmas of every other seet. Christendom has been as it were load threatens to ston and still its notion. see mighty minds, as I see them, ongaged in motoring events, then you'd know, to a certainty, that the foundations of your States are to be shaken to sheir lowest depths. What! while the ship of state is inve-Him whom they had placed in the center as an object of wor. sletibly driving toward the breakers, your so-called statesmen are decyly immersed to the business of individual agrandizement! The felse watcher on the tower may cry, "All is well," I say all is sorong -that is, in the government. To me she White House looks as a black mass-it is fair without; but within it is full of corruption and likened the Christian seets to a pack of welves, which, finding dead men's hones. Here and there, like a stray white sheep, is found no other congenial occupation, fall to preying on themselves, in the national councils a pure man. The end of all this can not be ascaped. Your country's worthies, who have gone before, with one nutted, solemn voice, proclaim to your people the horrors of civil war. Nothing short of that can serve as a stepping-stone to a better and more righteous condition. Causes will rush out luto events; and those who fought in the past, to give you independence and a country, by divine wisdom unto them given are engaged in the work which shall pass you man, irrespective of inessential matters of erced and faith. The through the tire, so that, purities, the nation may come out redeemed, formidable old barriers raised by Calvin and Arminius have dependent upon Heaven not upon politicians and sustained by the inducace from the higher life. You will live to see this; but fear not. God by his Spirits will guide and protect those who stand fast by Truth and Justice. I have done?

A Poisonen Valley.-A slogular discovery has lately been made fusion of creed men going forward) the Uniterian organ of this near Batten, in Java, of a poisoned valley. Mr. Alexander Louden vis-burgh, Pa., had been out there lecturing on Spiritualism, that city declared that, as the differences between the Uniterious sted it last July, and we extract a paragraph from a communication on his lectures were well received, that he made himself many and the Universalists, or rather the causes which kept the two tue subject, addressed to the Royal Geographical Society. It is known friends, and finally that he had been challenged to a discussion apart, were more of a social than of a religious nature, and as, by the name of Guevo Upas or Poisoned Valley; and following a path in fact, there were no vital disagreements between them on the subject of religion, it should urge and labor for their union as one sect, and not cease its labor until that union was accomone sect, and not cease its labor until that union was accom- hill, at a distance of a mile, with the assistance of the branches of trees plished. And why should they not unite? With no real dif- and projecting roots. When at a few yards from the valley, a nauseous forences of faith, worshiping one God through one Saviour, why sufficiently smell was experienced, but on approaching the margin, the inconvenience was no longer found. The valley was about a half a mile in circumference, of an oval shape, and about thirty feet in depth. The bottom of it appeared to be flat, without any vegetation, and a few large stones scattered here and there. Skeletons of human beings, God, and confess the same Christ? Let them drop their tigers, hears, deers and all sorts of birds and wild animals lay about in human creeds and conceits, and consult the revelations of the profusion. The ground on which they lay at the bottom of the valley, divine Spirit, wherever found, in the manifestations of nature appeared to be a hard sandy substance, and no vapor was perceived The sides were covered with vegetation. It was proposed to enter it, and each having lit a eiger, managed to get within twenty feet of the spirit will make them brothers and sisters, learning truly the bottom, where a sickening nauscous smell was experienced, without any image of God the Father, and their influence then will be a difficulty of breathing. A dog was now fastened to the end of a ham-hoo and thrust to the bottom of the valley, while some of the party. with their watches in their hands, observed the effect. At the expiration QUARRES IN THE UNITED STATES. The official statistics of the Friends of fourteen accounts he fell off his legs without looking around, and conor Quelers in the United States show that they have 715 meeting houses tinued alive only eighteen minutes. The other dog left the company with an aggregate membership of 283,073. In Maryland, they have and went to his companion; on reaching him he was observed to stand To meeting houses and 7,760 members; in the District of Columbia, 1 motionless, and at the end of ten seconds fell down; he never moved on to Abingdon, some fifteen miles, spent two days very agreeably meeting house and two hundred members; in Virginia, 14 meeting efter, and lived only seven minutes. A few was now thrown in, which among the friends, but no Courtney, consequently no discussion, etc. honses and 6,800 members; and in Pennsylvania, their favorite State, died in a minute and a quarter, and another, which was thrown in after is, died in the space of a minute and a balf.

Original Communications.

ARREST FRAEMOS tres areas blacks for about blacks We had for show to who While Roge is always promising That we shall most again We talk of diese to switted theres. And by the facebbe glosso And whom in the land of might We other those to Access We send their letters year and year A lenely hour so diese. And Stink how hoppy we would be M shoy more only her We dong to dake them by the hand Our auxious double to end And hear one incarrieté " How d'ye de!" From some long-along trians Mow one we wait to hear from thou Another long, long dept There may be executed sow for se-A letter " on the way" Or soon, some friend we wish to see May unexpected only, And old pendiance, the very suc We wish to see of all. Our absent triends—our absent driends As fancy oft portrays, They come around as with the smiles, And "light of other days". Familiar soloes from the past Acoust as linguing seem, And yet we know the nothing but A bright and pleasant dream What though our absent friends from far By TREEGRAPH con heilt -Can smile on as in miniatures, Or dalk with as by mail; Our foul desires and charished hopes

Till face to face, the absent ones Shall most with as again. Age we remembered for away An other household bands? Does some lone wanderer think of me Mid distant somes and lands We'll me'er forget sur absent friends, Though sentieved for and wide But keep for them a warm true heart, Whatever may betide.

Unsatisfied remain.

Where'er we dwell-where'er we ream-Whatever fate attends-Our cornest prayer shall ever be "God bless our absent friends?"

THE GENUINE AND COUNTERFEIT COURTNEY.

Sixce arriving in New York I have been shown several letters from different places in the West, addressed to Brother Partridge, setting forth that a certain W. S. Courtney of Pittsof sundry Bible questions, etc. One letter, dated Magnon, Knox county, Ill., May 12, 1856, states;

Another object in writing you is to know whether we have had W. S. Courtney, of Pittsbrugh; he who reviewed Dr. Dodr. For my part I have no doubts from some circumstances; some have. There came a mae among us quite small, intellectual, and an excellent lecturer on Spiritualism, and kindred subjects. I judge him to be about tilly years of age, rather foreign features; claimed to be a single man. We were highly pleased with the three lectures he delivered here. I also heard him at Uniontown. My daughters heard him in Peoria before a select company, promising at another time to lecture there in public. He lectured three times in Monmonth. Now for the query : One man from the East who pretended to know, said it was not W. S. Courtney, etc., etc., but afterward wrote me from Waukegau, that he had been mistaken; that the one he had reference to was a relative. While here in this vicinity, I believe in Farmington, our man accepted a chal lenge from a divine at Abingdon to discuss at that place seventy two propositions, comprising the claims, origin, authority, etc., of the Bible, four weeks from that time. A few days after the acceptance, he and friend Finney met in Gabeburgh, went from there to Mon mouth together, since which time we have heard nothing from him A number of the friends, myself and wife among the number, went

Another letter dated at Farmington, Ill., states;

I would also like to know if you can inform us of the whereabouts

of W. S. Courtney. He was here about the middle of March last, gave several lectures, which were very much liked by all who heard them; even the opposers of Spiritualism spoke well of them. He left here for St. Louis, promising to return on the 10th of April, to hold a discussion on the Bible question with a Campbellite preacher, at Abingdon, on the 14th. The time came and a great many people came together, but Courtney did not appear, and we have not heard of him since. Many begin to think that there is some humbug about it; that necessary to leave everything cumbersome behind, for the stairs were the man who was here was not W. S. Courtney, or else Courtney is not an honest man. The affair has had a very bad effect on the cause in the stairs, shivering with the cold, or so benumbed that they were not this region, and if you can explain the mystery, either through your paper or by a private letter to me, it would give great satisfaction to after friend strove to arouse and start them on their journey; and many friends. Please let us know at least where Mr. C. is, and whether or not you consider him an honest man.

Now I claim to be the genuine W. S. Courtney, of Pittsburgh, Pa, which I can establish by the most indubitable proof; and unless the interesting individual alluded to above is bona file another W. S. Courtney, or a relative, I must assure the friends that they have been "sold"-"taken in and done for." necessary I can establish an alibi. I was never in Illinois in aside or removed from them. my life; never lectured at Maquon nor at Uniontown, nor at Abingdon, nor Farmington, nor Peoria, nor Orrisville. never agreed to discuss Bibleism with a Rev. Cambellite, or that or any other time. I never met friend Finney at Gabsburg, or elsewhere that I know of in my life. I have no relative that I am aware, of the name of W. S. Courtney, nor have I ever heard of another of that name. Sorry thus to disappoint the friends and do away with the good impressions the bogus adventurer in Spiritualism had made on the outsiders. But I must assure them that they have been imposed upon by a counterfeit article. From the tenor of the letters, I judge that quite a feeling has arisen for and against, and that the them, and keep them from falling. "genuineness and authenticity" of W.S. Courtney is likely to be more discussed than the seventy-two propositions of the Campbellite. I hope this disclaimer will set it all at rest, and bring to light the whereabouts of the impostor.

New York, June 19, 1856.

W. S. COURTNEY.

SPIRIT WRITING UPON THE ARM. ROCHESTER, N. Y., June 3, 1856.

MESSRS. PARTRIDGE AND BRITTAN:

Permit me to state through the columns of the TELEGRAPH, a phase of spiritual manifestation which has appeared in our midst quite recently, and one I think which must put the skeptic to silence, more than any other with which I am acquainted. It is this: Sentences or names are written, or rather rise on the arm, legible enough to be read.

The medium is a young woman who has had but slight advantages in the world, and not at all surrounded by spiritual associations. She has been attended by the raps some two years; though never having cultivated that branch of mediumship, not even to call the alphabet. naught but the simple sounds were produced until recently, when she was placed under my care by Spirit direction through Mr. Coles. Since that time we have had beautiful sentences rapped out, time kept to music, etc. But the most important feature to which I would call attention is the Spirit-writing upon the arm, who ly spontaneous, and not unlike in character to the "Handwriting upon the wall" in the

If any w se philo-opher of our own times can account for it on any other principle than that which supposes the interference of supermundane powers, we hope to be made acquainted with the fact, but until then we must claim that Spirit intelligences are alone invested with this power. Yours for reform, SARAH A. BURTIS.

Concerning the same phenomena, Rev. Charles Hammond, of Rochester, under date of June 23, writes as follows:

There is to us a new form of Spirit-manifestation in the person of Miss Mary Comstock, who resides at present in the family of Lewis Burtis. It consists in the formation of words and sentences on the person of the medium, and generally on the arm. I witnessed the occurrence on Thursday last. The first sentence was addressed to the medium, and being very legible we easily read it, which was as follows: "Mary shall have all good gifts that shall be given." Beneath this appeared also a very beautiful flower.

These letters are formed by raising the surface of the skin, as though it were raised with a small cord run under it. The flesh of the arm is crimson, and although you rub the letters and words, they will not dissappear until the Spirit removes them. Toward evening another sentence appeared for the Rev. Mr. Hyer, a Unitarian minister, who was present. It read as follows: "This is merely a test, friend. ELLEN." This was not so distinct as the first, but it was quite readable.

Mr. Hyer preaches on the subject of Spiritualism next Sunday. Yours truly, C. HAMMOND.

ATHEISM. - I had rather believe all the fables in the legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind; and therefore God never wrought miracles to convince atheism men's minds about to religion.

VISIONS.

BY MRS. SIDNEY, FITCHBURG, MASS. VISION NO. 1.

I BEHOLD a narrow, dark, circuitous passage way, and see many enwould land its travelers. After traveling a short distance, I came to a steep, narrow stairway, and saw many ascending the stairs. But it was so steep and difficult to ascend that many hesitated at the bottom of conscious of being cold. Some appeared almost senseless, while friend after shaking them and giving them no peace, they succeeded in awakening in them a desire to stand upon their feet and cast their eyes upward, making an effort to ascend. I also noticed there was however, looked down, grew dizzy and would have fallen had they not been caught by their friends.

I noticed that the people on the stairs were encumbered with various things which hindered their progress. As they ascended the stairs

The stairs ascend as far as the eye can reach, and are lost in the dim distance, while the atmosphere glows warmer and brighter as they proceed. When I left the place where I stood, and hastened to discern what was in the distance, lo! the stairs were very broad, and composed any other clergyman, at Abingdon, Illinois, nor elsewhere, at of a silvery light. I exclaimed, O, how beautiful the scene !- it surpasses imagination-no language can adequately describe it. Its light surpasses the light of the sun. There is no danger of falling here, for the stairs are very broad and our progress is ever upward. O, who would not lay aside every weight, and everything that hinders his progress, and "run with patience the race set before him," ever keeping his eye upward as he runs! I see now, when we arrive here, we can go back and help others without falling ourselves. I met many who had "passed on" before me, returning to assist others. O, said I, what a blessed thought that God has given "his angels charge" concerning those who are below; and that they do constantly minister to

VISION NO. 2.

I looked, and behold! a great crowd of light—one continuous cloud, grand and beautiful to look upon, for the cloud was full of angels: Beautiful as Tizrah, comely as Jerusalem, and terrible as an army with banners. Behold He cometh with clouds and every eye shall see Him!" This cloud of light resembles a mighty engine as it moves his saints to execute judgment in the earth. 'The heavens shall roll together as a scroll and the elements shall melt with fervent heat." O, how awfully sublime and grand this mighty car moves along! No into the valleys; the crooked places are made straight, rough places plain, the hidden things of darkness are brought to light, and the secrets of men's hearts are revealed. O, with what God-like majesty this powerful engine sweeps its way! Not a weapon formed against it but that falls powerless in the hand of the enemy! This great light, coming as it does in contact with darkness, will cause a crashing; the vessels will be broken, and some will be saved as by fire.

All do not see this great light. You take a hollow vessel and cover it; does the light penetrate? No. But take the lid away and the light shines in so that you can discern what is within; so it is with those who refuse the light of life, their hearts are shut to instruction and truth, they are blind to what is within their own souls. But the books will be opened, and this light coming in contact with darkness, will break the vessels; they will suffer loss; then they will call for the rocks and the mountains to fall upon them to hide them from the presence of the Lord, and from the glory of his power, for He has come to reign. A new epoch is about to be ushered in. There has been several in the world's history already.

SPIRITUAL STIMULATIONS.

"THE SIGNS OF THE TIMES."

THE pulpit and the press of our country are alike agitated and bewildered on the exciting moral and political questions so prominently engrossing the public mind. Sta d, sober-minded, conservative people are constantly asking each other and themselves, "What is to be the end of these ultraisms," on the questions of Total Abstinence, Slavery Expansion, Free Soil, Know-Nothingism, Spiritualism, etc. But few seem to be satisfied with any explanations yet given as to the causes of the prevalent extremes or their probable results, while many realize as a certainty they can not ignore—that conservatism on all public questions is now at a deplorable discount. "Young America" riots fairly in all public questions now.

Reflecting on these matters, I was reminded of a lecture delivered in this city some two years since, through Mrs. Thomas, of Ohio, a "trance" medium, in which the Spirit speaking declared, that the people of our country were now coming into such close rapport with the Spirit-world around us, that we might prepare to witness as a consequence thereof the disposition of mankind to act out the bigotries, prejudices and propensities which enslaved them, inasmuch as kindred minds in the Spirit-life, animated by the like darkness and deformities of mental nature, were being enabled to stimulate those still in the because his ordinary works convince it. It is true that a little philoso- flesh for whom they affinitised, to give free scope to their own nature, phy inclineth man's mind to atheism, but depth in philosophy bringeth regardless of all popular public standards to restrain them. To use

loose." With your permission I beg to submit some views in support of the theory thus suggested, to wit: that mankind, more particularly in our country, are being influenced unconsciously by Spirit spheres around us, to give freer vent to the prejudices, ambitions, and selfishter it. I also entered, wondering where it led and to what place it ness of their nature, and that in this may be found an explanation of " the signs of the times,"

The doctrine of Spiritualism teaches: 1st, 7 hat by virtue of the progressive unfolding of phrenological organizations, the masses of man-kind are rapidly coming into rapport with the Spirit-world.

2d, That the masses of Spirit-minds who have "recently" left earthforms took with them mental characteristics of bigotries and prejudices, and must there seek to obtain the emancipation from errors which they failed to accomplish here.

3d. That this work involves great labor and time because they are drawn into associations with kindred "darkness" by their affinity for danger of falling unless they kept their eyes constantly upward. Some, such; hence that "our f sends" who seek to influence as are themselves subject to the prejudices they took with them, to the extent at least that they have failed to rise above them.

4th, That the Spirit spheres immediately surrounding earth, and coming into rappart with mankind, are thus drawn by their affinitis for Your W. S. Courtney is bogus—decidedly "Roorbach." If grew broader, and one after another of those hindrances were laid the varied prejudices and bigotries engrossing men's minds on public questions, and therefore are led to stimulate their out-growth and individual expressions to the extremes now so prevalent around us.

I am aware that many believers in the Spiritual philosophy will reject the doctrine that the Spirit-wor'd has sught to do with influencing men in the prevalent extremes of opinions, etc., while the disbelievers may regard it as absurd; but I think there can be good reasons given in support of it, and with your permission I will endeavor to show it is rational and consistent with the facts and teachings constituting the Philoso, hy of Spiritualism.

THE SOUL AND ITS MANIFESTATIONS,

MR. EDITOR:

The above is a subject on which the writer has employed much anxious thought, and finally he has come to the following conclusious: First, that the soul, or principle of intelligence, is a divine emanation given off from the Great Fount of Wisdom, love and intelligence; that this divine principle pervades the universe, and is manifesting itself wherever conditions will permit; and that its action on a material organization gives rise to what we call mind. Second, That mind manifested through all the grades of creation, is alike the product of this all-pervading principle, whether it is faintly exhibited in the lower order of animals, or more conspicuously manifested in the more sublimated organizations. And I have concluded that what the steadily along, crushing every obstable in its way. Stand in awe, ye Bible writers termed the "Holy Ghost," was nothing more nor less inhabitants of the earth, for the Lord has come with ten thousand of than this all-pervading principle, whether it be manifested in an archangel, or in the more humble portion of the creation. But the writers in question individualized it, as the ancients were prone to do on all occasions. They could not comprehend a God unless they resolved earthly power can stay its progress; the tops of mountains are leveled him into a human shape. They could not well look beyond their material surroundings into the universe pervaded by this Omnipresent Spirit.

> It has been a matter of much speculation at what time the human organization came into possession of this principle. Some have fixed one time, and some another-leaving it involved still in mystery; but if we take the following view of it I think it will clear up all mystery. If this divine essence pervades universal matter, it pervades alike the solid rock, the blade of grass, or the little tiny flower, as it does the highest developed individual. If this is so, then it follows that the human organism is pervaded with it from its very germ; and as the germ unfolds itself by the laws of development, this principle manifests itself, first faintly, then more vigorously, as the brain progresses in size and quality. It can not be supposed that the soul, which is an emanation of Deity, could be imperfect, and needed time for the increase of its powers. On the contrary, it is only waiting for the development of the material through which to develop itself.

But how are we to distinguish between the mind of a brute and that of man? (for the close observer can not fail to perceive the dawning of mind in the brute creation.) The difference appears to consist in this: Man is an ultimate of all below him; the faculties possessed by all animals meet and center in man; therefore he is a fully organized being, while all below him are only parts of the ultimate. Consequently that soul-essence that dwelt in the animal resolves itself into its original element at the dissolution of the animal's body, and seeks other forms of matter, because the animal has not attained to the ultimate, and therefore is not individualized beyond the bodily dissolutionwhile man, being an ultimate, is individualized beyond the grave, because he has all the faculties for enjoyment, and through which the divine can manifest itself through an eternal state of existence in the

I have thus briefly and imperfectly sketched some of my ideas concerning this, to me, interesting subject, hoping that minds more vigorous and more philosophical will contribute to its further elucidation.

MONTGOMERY Co., TEXAS, June 8, 1856. L. A. GRIFFITH.

JUVENILE JUGGLERY.—Signor Blitz invariably creates a great sensation among the little folk, wherever he holds his exhibitions; and for weeks after his performances the boys strive to outdo each other in deeds of magic. An exchange paper speaks of one smart little fellow, who borrowed a stick of candy from a comrade, for the purpose of showing him how he could swallow it and pull it out of his ear. He lost no time in swallowing the candy, and then proceeded to twist himself about in various ways, in order to extract it; but at length he was the expressive figure of the Spirit on that occasion, "The hells are let obliged to confess that he had forgotten that part of the trick

Interesting Miscellaun.

AMERICAN CHURCH ARCHITECTURE.

BY JOHN O. SANE.

Some lofty dome of consecrated bricks Where all the "orders" in disorder mix. To form a temple whose incongruous frame Confounds design, and puts the arts to shame; Where "styles" discordant on the vision jar; Where "Greek" and "Reman" are again at war, And, as of old, the unrelenting "Goth" Comes down at last and overwhelms them both! Once on a time I heard a parson say, (Talking of churches in a sprightly way,) That there was no more religion in the walls Of towering Trinity or grand St. Paul's, Than one could find upon the strictest search In half the saints within the Christian Church ; A lawyer sitting at the parson's side To this new dogwa thus at once replied: "If, as you say, religion has her hom In the mere walls that form the sacred dome, It seems to me the very plainest case To climb the steeple were a growth in grace; And he to whom the pious strength were given To reach the highest-were the nearest heaven!"

RAILROAD INCIDENT .- I had found it necessary to study physiognomy since leaving England, and was horrised by the appearance of my next neighbor. His forehead was low, his deep-set and restless eye significant of canning, and I at once set him down as a swindler or pick pocket. My convictions of the truth of my inferences were so atrong that I removed my purse-in which, however, acting from advice, I never carried more than five dollars-from my pocket, leaving in it an Indian war-whoop, the cars ran into a shed-they stopped-the benighted people. - Philadelphia Logar. pickpocket got up-I got up, too; the baggage-master came to the door. "This gentleman has the checks for my baggage," said I pointing to the thief. Bewildered, he took them from his waistcoat pocket, gave them to the baggage-master, and went hastily away. I had no inclination to cry, "Stop thief!" and had barely time to congratulate myself on the fortunate impulse which had led me to say what I did, when my friends appeared from the next car. They were too highly amused with my recital to sympathize at all with my feelings of annoyance, and one of them, a gentleman filling a high station in the east, laughed heartily, saying, in a thoroughly American tone, "The English ladies must be cute customers, if they can outwit Yankee pickpockets."

icate ground. I began to bargain for the costume of a Nubian lady, and to use an expressive phrase, though, in this case, not literally true, is beautiful. That form of petition breathes a filial spirit—" Father." I bought it off her back. One of my friends in Italy had been very particular in making a collection of ladies' costumes, and to a man curious in those things, it struck me that nothing could be more curious than this. One of the elements of beauty is said to be simplicity; and if this be not mere poetical fiction, and beauty when unadorned is really adorned the most, then was the young Nubian girl, whose dress I bought, adorned in every perfection. In factit was impossible to be more simple, without going back to the origin of all dress, the simple figlest. She was not more than sixteen, with a sweet and mild face, from evil." and a figure that the finest lady might be proud to exhibit in its native beauty; every limb charmingly rounded, and every muscle finely developed. It would have been a burning shame to put such a figure into frock, petticoat, and the other et ceteras of a lady's dress. nothing at the time, when all around was in conformity. I remember, however, thought thought nothing of seeing women all but naked, that and I found too, that, as in the road to vice, "ce n'est que le premier pasqui coute." In short, I bought it, and have it with me now, and to the curious in such matters I have no hesitation in saying, that the ball .- Stephens' Incidents of Travel.

pulled off and put aside the covering, and plunged the sword suddenly adieu, at a neighboring tree, and marched off. into the basket. Prepared as we were, in some degree, for this, and he repeated his strokes, driving the sword through and through the basket, while the other jugglers looked on, apparently as much interested as ourselves, were very dramatic and effective. Stopping after he had riddled the basket, he again scattered dust upon its top. lifted the lid, took up the basket from the ground, showed it to us empty, and threw it away. At the same moment we saw the woman approaching us from a clump of trees at the distance of at least fifty or sixty feet Throughout the whole of this inexplicable feat, the old man and woman were quite removed from the r st of their party. The basket stood by itself on the hard earth, and so much be eath the verandah on visibly escaped, was an entire mystery, and remains unselved.

WARS AND THEIR COST. - Few persons, however much they may deponly my handkerchief and the checks for my baggage, knowing that I recate war, realize the enormous tax they are on the wealth, populacould not possibly keep awake the whole morn. In spite of my endeation and productiveners of a nation. It has been estimated by careful vors to the contrary. I soon sank into an oblivious state, from which I statisticians, that, within the last sixty years, twenty-two thousand milawoke to the consciousness that my companion was withdrawing his lions of dollars have been squandered in wars, and seven millions of hand from my pocket. My first impulse was to make an exclamation; lives sacrificed. The war of the French revolution began to reimpose my second, which I carried into execution, to ascertain my loss, which on France a destiny she had rejected, cost nearly three thousand mil-I found to be the very alarming one of my baggage checks-my whole lions; the war to drive Bonaparte into exile, which con menced in 1803 property being thereby placed at this vagaboud's disposal; for I knew and ended in 1815, cost nearly fifteen millions; and the war just termiperfectly well that if I claimed my trunks without my checks the acute nated, whose beginning was a blunder, and whose whole conduct was a baggage-master would have set me down as a bold swindler. The series of blunders, has cost about a thousand millions. Men are still keen-eyed conductor was not in the car, and, had be been there, the living men yet hale and hearty, and below the psalmist's "three-score necessity for habitual suspicion, incidental to his position, would so far and ten," whose birth preceded the spending of the first cent of this have removed his original sentiments of generosity as to make him turn gigantic waste of human treasure and life. Within that sixty years a deaf ear to my request; and there was not one of my fellow-travelers enough men have been slain in battle to build and put in working order, whose physiognomy would have warranted me in appealing to him. So, within the short space of three years, a railroad that would have enrecollecting that my checks were marked Chicago, and seeing that the circled the world. Within that sixty years enough wealth has been thief's ticket bore the same name, I resolved to wait the chapter of accidents, or the reappearance of my friends. * * * With a whoop like drain all the postilential marshes, to Christianize the most remote and

o'clock, a singular and wonderful phenomena was observed from Newthe belt of hills north of our city from east to west, as far as the hills similar to Lake Erie, as viewed from any of its ports. Beyond this, and meeting the seeming body of water at its northern limit, was a belt of clouds darker than the canopy above them, and making a pefect sea or lake view. This beautiful and grand sight was observed by many ally dissolved and melted into the mist of heaven from whence it sprang. The perfect resemblance to an ocean view, and its strangely wonderful A NUBIAN DAMSEL'S WARDEDEE.-My next essay was upon more del- beauty, elicited exclamations of delight from all who saw it.-Cin. Com-

THE SPIRIT OF THE LORD'S PRAYER .- The spirit of the Lord's Prayer

A catholic spirit-" Our Father"

A reverential spirit-"Hallowed be thy name."

A missionary spirit-" Thy kingdom come."

An obedient spirit- Thy will be done on earth." A dependent spirit-"Give us this day our daily bread."

A forgiving spirit-"And forgive us our trespasses as we forgive

those who trespass against us."

A cautious spirit-"Lend us not into temptation, but deliver us

A confidential and adoring spirit-"For thine is the kingdom, and

A BUMCROUS man fell in with in with an ignorant and rather impertito be born once more.

East Isdia Jugueers.—One of the old men came forward upon the How to sket a Garzzey Brass.—Californians tell a great many stories gravelled and hard-trodden avenue, leading with him a woman. He about the prowess and ferceity of the grizzly bear; and all agree that made her kneel down, tied her arms behind her, and blindfolded her as a general thing, a bear is a very napleasant stranger for a man to eyes. Then bringing a great bag net made with open meshes of rope.

he put it over the woman, and laced up the mouth, fastening it with is for the man to lay prostrate on his face and pretend death; for the knotted interpretation. knotted intertwining cords in such a way that it seemed an impossiblear will never prey upon a body which he has not killed himself, up billity for her to extricate herself from it. The man then took a closely woven which re basket, narrowed toward the top, lifted the woman in the set of the function net from the ground, and placed her in it, though it was not without have ever seen recorded in print. An American miner while prospect the exertion of some force that he could crowd her through the narrow ing in the mining regions, beheld one of these shaggy monsters approach. Here mouth. Having succeeded in getting her into the basket, in which, proaching him down a mountain path. Finding that the animal was from its small size, she was necessarily in a cramped position, he put close at hand, and an attempt to fly being useless, he suddenly dropped the caves area. the caver upon it, and threw over it a wide strip of cloth, hiding it upon all-fours, and holdly advanced toward the b ar. As soon as the completely. In a moment, placing his hand under the cloth, he drew two met, they put their noses together, dog fashion, and finally went out the net quite united and disentangled. He then took a long, through all the formality of strange dogs meeting each other, not omit straight, sharp sword, muttered some words to himself while he sprin- ing the most minute ceremony, till master Bruin, being satisfied with kled the dust upon the cloth, and put some upon his forehead, then the civilities of his new acquaintance bade him a very affectionate

A LESSON FROM THE BIRDS. -A gentleman observed in a thicket of knowing that it was only a deception, it was yet impossible to see it bushes near his dwe ling a collection of brown thrushes, who for seve without a cold creeping of horror. The quiet and energy with which rai days attracted his attention by their found eries and strange more ments. At length curiosity was so much excited that he determined to see if he could ascertain the cause of the excitement among them. On examining the bushes, he found a female thrush, whose wing was eaught in a limb in such a way that she could not escape. Near by was her nest containing several half grown birds. On retiring a fittle distance, a company of thrushes appeared, with worms and other insects in their months, which they gave first to the mother and then to her young; she the meanwhite cheering them in their labor of love with a song of gratitude. After watching the intere ting scene until coriosity was satisfied, the gentleman released the poor bird, when she flew to her which we were sitting, that we could easily see all around it. By what nest with a grateful song to her deliverer, and her charitable neighbors trick our watchful eyes were closed, or by what means the woman in- dispersed to their usual abodes, singing, as they went, a song of joy. National Intelligencer,

> ARAB Superstition.—Whilst great inundations have taken place in France, Africa has been suffering from drought. At Constantina the natives have had recourse to what they consider an infallible means of obtaining rain, the ceremony of ducking, with religious forms, in the nearest river the ha f-witted creatures, called marabouts. Five or six of these men were conveyed in procession to the Roumel, and there plunged several times in succession into the water, the persons compe sing the procession at the same time singing and shouting. One of them who was unwilling to be ducked, was thrown into the river by force, and when he came out he declared in a passion that no rain should fall for a year. The next day, however, to the great delight of the natives, clouds covered the sky, and after awhile abandant rain felt. Of course they ascribe this result to the ducking the marabouts-Guliynani's Meven.

THE PIGAND THE MOCKING BIRD-Mr. Gasse, in the history of the birds of Jamaica, gives an amusing account of a meeking bird. The hogs are, it seems, the creatures that give him the most annoyance. They are ordinarily fed upon the inferior oranges, the fruit being shacain all the pestilential marshes, to Christianize the most remote and ken down to them in the evening; hence they acquire the habit of remighted people.—Philodelphia Logar.

Lake Erie in the Clouds.—On Sunday morning last, about nine feeling nettled at the intrusion, flies down and begins pecking away at the hog with all its might. Piggy not understanding the matter, but port. In the northern heavens was a body of clouds extending beyond pleased with the titillation, gently lies down and turns up his broad side to enjoy it. The poor bird gets in an agony of distress, pecks and are in sight and having the exact appearance of a large body of water pecks again, but increases the enjoyment of the luxurious intruder, and is at last compelled to give it up.

A PROFILEY .- The Washington correspondent of the New York Journol of Commerce says: "The political aspect of the times has reminded me of an old prophecy which appeared in a magazine toward the close citizens of Newport for the space of more than an hour, when it gradu-of the last century, in relation to the 'good Old Thirteen,' then just united under a Constitution. Of course it was, as it indicates, from a source bostile to the 'Spirit of '76':

When figures 1 and 3 are changed from 3 to 1 The wicked rebels will their race have run For at that number, 'tis doomed by Pats, They'll split in twain, and separate

"It was a prophetic vision that could see in those dark days, that the Thirteen States would become Thirty-one. The secr who saw so much may have seen more.

THE MAGNETIC NEEDLE .- A society of learned men caused a ship to be built and resolved to make a voyage to discover the wonderful nature and properties of the magnetic needle. When the ship was ready to sail, they went on board, taking with them a great number of books and all kinds of instruments; then they set a magnetic needle in the midst, and examined and observed it. Thus they sailed to and fro, looking at the needle, and each had his own opinion concerning the hidden power which moves the needle. Some called this hidden power a stream, others a breath; others, again, a Spirit. Some asserted that back upon this and many other scenes as strange, of which I thought back upon this and many other scenes as strange, of which I thought to back upon this and many other scenes as strange, of which I thought to back upon this and many other scenes as strange, of which I thought to be south; others said, from the South to very positive terms that he would never reach Heaven unless he were born again, and added, "I have experienced that change, and now feel they sailed to and fro on the ocean, quarrelling with each other. Sudhowever, thought hothing of seeing women all but naked, that born again, and added, a nave appears thought hought nothing of seeing women all but naked, that born again, and added, a nave appears at first I did feel somewhat deligate in attempting to buy the few inches no anxiety." And have you been born again?" said his companion, dealy they felt a rude shock, and a violest crash was heard. The ship had struck on a rock and split, and the waves were rushing impetuously eyeing him attentively, "I don't think it would hurt you, young man, in. Then the learned men were all seized with great terror and confusion. They left the needle, jumped overboard, and saved themselves Some minds measure nothing but things, and them with a yardstick; on the rocks. The ship was buried in the waves. Now, as they sat on costume of a Nubiau lady is far more curious than anything to be found while others measure the ideas and principles that are affoot in infinity, the barren rocks, wet through with salt water, they cried out to one in Italy, and would make a decided sensation at a masquerade or fancy as the astronomer measures the bodies of space with the parallax of another that there was no dependence to be placed in the magnetic c. w. | needle!